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MAULMAIN KAREN MISSION.

LETTER FROM REV. W. MOORE.

Dread of war.—Visits in the jungle.

The following letter, though of a date earlier than some that have been published, contains the latest information from the Karen churches connected with the Maulmain Mission.

Maulmain, March, 12, 1852.—Real or fancied hindrances have kept me from giving any account of jungle travel this season. In the early part of the season the minds of the people were distracted by various and exaggerated rumors. After the battle of the stockades at Rangoon, in the early part of January, both town and country in Tenasserim were panic struck for several weeks, and war is still the absorbing theme. For the last two months it has been considered unsafe for a white man to venture beyond the protection of the Maulmain cantonments. We have therefore only made short visits here and there, as if dodging an enemy.

The people here are disconcerted at the prospect of war to a degree that can scarcely be conceived of elsewhere. The mode of warfare they have been accustomed to is that of barbarians. The Burmese government forces the peasantry into the army and indiscriminately seizes from its subjects whatever property the army requires. The people in many parts of this province suppose the English will do the same. But what they fear still more is the marauders from the other side. A large part of the inhabitants who are not forced into the service take advantage of the unsettled state of affairs and form themselves into gangs of banditti, to surprise and plunder the defenceless. A European nation may have little to fear from a conflict with Burmah, but a war is a terrible scourge to Burmah's own inhabitants, and very liable to be such to those who live on its borders.

Notwithstanding the excitement and confusion that have everywhere existed, the people have given better attention to preaching, and appeared more interested in the truth, than I have before witnessed in any previous year. I left home on the second of December and spent two and a half months in the jungle. I might have continued out the whole time, and I fancy I might yet be absent a month

with perfect safety, but all the weight of advice says, Remain at home, and it is probably the most prudent course.

Prosperity of Dong Yan church—Support of its pastor.

I have made three visits to Dong Yan during the season. The second was in company with brethren Kincaid and Dawson; and last week brother Van Meter came up to see the place and people, and we spent several days together there. In all, I have spent six weeks in Dong Yan and vicinity. This, as a missionary field, has been so often and so fully reported, that little now need be said about it. Changes for the better are visible. The church is increasing both in numbers and influence. Nine have been added by baptism during the year, and two excluded members have been restored to fellowship. In December the church requested that their pastor, Telaw, be ordained. They were told that if they would support him themselves it would rejoice the missionaries to ordain him. He is a tried man, and though no great preacher is a judicious and faithful pastor. He was ordained at the meeting of the Association in January. The deacons and others had desired me at different times to tell them what plans to adopt in reference to the support of their pastor and how to carry them out. I made some suggestions but refused to take any leading part in the matter; told them that they were a regularly constituted church, capable of managing their own affairs. When asked what salary they ought to give, I answered that they themselves were the best judges of the cost of living in Dong Yan; that the laborer was worthy of his hire; if five rupees a month was a fair support, give it, if ten, give ten or even twenty; let their pastor be well provided for.

After talking the subject over among themselves, they concluded that eight rupees a month would be a reasonable support for Telaw, as he has no children to provide for. He was satisfied with that. It is the same the other ordained pastors are accustomed to receive. Last Saturday, the day of church meeting, a subscription was drawn up and on that and the following day ninety-five rupees were subscribed. All the members cheerfully subscribed and will pay cheerfully. The subscriptions ranged from thirteen rupees down to one anna. This is the first church in this province that has undertaken to support its own pastor. It has made a good beginning. The members take the right view of the subject. Prayer in their behalf will *help* them make good progress and become a shining example.

Christianity self-witnessing—A shipwreck of the faith.

Christianity is better appreciated from year to year, both by Christians themselves and by their neighbors. A few years ago in Dong Yan,—and the same is the state of feeling still in every village where the people have had but little intercourse with Christians,—the man who came out for Christ was regarded with mingled feelings of pity and contempt, similar to those indulged in by his neighbors when a respectable and intelligent citizen in America turns mormon. That feeling has to a good degree worn off here. One of the Christians remarked, that when he first joined the church he knew little about the gospel. He thought it was good, he could forsake all for it, but still on the sabbath he was afraid to go to church by the public path; his neighbors ridiculed him and he was ashamed. But now the scale has turned. His worldly associates are ashamed to meet him on the sabbath, because they know it is the Lord's day. They avoid him more studiously than he ever avoided them. Regular attendance upon the services of the sabbath, the influence of education and books, and their intercourse with missionaries have gained for the Christians a general intelligence that distinguishes them from the multitude. This superiority is felt and appreciated; and though it may not beget a desire for the precious spiritual benefits of the gospel, it does awaken in those who see and know them a desire to possess the temporal benefits that come with it.

In Temper-tang, a large adjacent village, several families gave a serious hearing to the truth, and desired to have a chapel built and a preacher stationed there. This is an encouraging sign, an opening from the Lord. One of the leading men had been a hopeful inquirer for three or four years. When I went to the village last season, the people told me to go to his house. "He is ready to be baptized," they said; "he preaches Christ like a missionary. He has not tasted arrack for three years. He has not listened to the priests nor followed the old customs." When I visited his house he conversed like a man not far from the kingdom of God. His wife gave evidence of the possession of a "new heart," but she delayed baptism, hoping soon to enter the church with her husband. Week before last I was there again. The wife still appears well, seems to be an humble, praying woman. But the man said "his heart had got far from the good way. He had taken hold of the wicked thing and it had destroyed him." During the last rains he had urged his neighbors in good earnest to become Christians, but "they all preferred arrack." "Then mark," said he, "I urge you to take the good, but you wish the evil; I will deal it out to you to the full." He purchased two hogsheads of arrack, took out a license, and as he said, "commenced dealing out for the devil." His wife wept bitterly, and he himself soon found that he had made a mistake. Formerly he had been in the habit of praying with his family every evening, but now he "durst not pray, nor would it be of any use, God could not hear." When asked to stave in his casks, he said, "No; I am like a man who has jumped from a tree and broken his leg; he is compelled to suffer a long time on his back for his rashness. So with me. I have taken hold of the wicked thing and am now compelled to hold on until it is gone." When again and again strongly urged to bring forth fruits meet for repentance he was once on the point of knocking in the cask's head, but his heart failed him. He promised faithfully to do so, when he had *got back his own money*. They who do evil that good may come, usually make shipwreck of faith. There is however a degree of charity to be exercised toward this man beyond what could be allowed to one thoroughly instructed in the doctrines of the gospel.

In one part of the village the people were making brick and other preparations to rebuild a dilapidated pagoda. They did not wish their pious labors interrupted by the teachers of a better faith. In that section Boodhism still holds the people with a firm grasp. Their hearts are enshrouded in darkness. But there is no darkness so dense that the gospel cannot dissipate it. Cheering gleams of light are already here and there visible. Almost all the men on both sides of the mountain have visited us once or more during the season to inquire about the prospect or progress of the war. We gave what information we could, and always embraced the opportunity to point out to them the fatal enmity that existed between their own souls and the King of kings, and endeavored to make them feel what would be the result of the unequal contest if they stood out in rebellion. Our remarks often appeared to make a deep impression. We sow the seed in hope.

Tour up the Gyne—Romanism—An attentive audience.

On Christmas day I started on a tour of a month up the Gyne river and some of its branches. On account of the disturbances at Rangoon, however, I was sent for to come home a week sooner than I had intended. During the three weeks I visited eight villages, five of them for the first time. I need not give the particulars of what occurred at every place. One instance may serve as a specimen of our reception and mode of instruction.

We landed late in the afternoon of Jan. 1, at Thee Mayh, a village of fourteen houses, about ten miles above Krai on a small branch of the Gyne. After "taking rice" we went up to the village, to call on an old man who had frequently

visited me in town and had often heard the gospel. He was less friendly than usual. He had lately become acquainted with the Roman Catholic priests, and took pride in telling how much consideration "the great priest" had shown him and on what intimate terms they were. He had attended their worship, seen the image of Mary with the child Jesus in her arms and Christ on the cross. If Christ had died for our sins it was right that we should worship him, and it was also right to worship the mother of such a child. The celibacy of the priests, their distinctive dress, their counting of beads, their solemn kneeling before the cross, the holy water and burning candles —all their imposing externals had made a deep and favorable impression on his mind. Said he, "Theirs is a reasonable worship." He had attended the missionaries' worship, but saw nothing rational in their forms. He liked the singing very well; but when they prayed, the preacher in the pulpit looked at the house roof or at a post in front of him that had nothing on it, he could not tell which; "the congregation all bowed down to the backs of their benches, he saw nothing there to worship." It is exceedingly difficult for these people to get anything like a correct idea of a simple, spiritual worship, or of a God who is a spirit and must be worshipped in spirit and in truth. Their minds have been so long enthralled in the debasing superstitions of idolatry, that all their conceptions are gross and carnal. After nine o'clock we returned to the boat to rest for the night.

Next morning, after early breakfast, we again went up to the village, to the house of the head man. He received us kindly and entered into conversation. Seeing that he was favorably disposed, I proposed that he spend a whole day in examining the state of his heart before God and the grounds on which his hopes of happiness after death were founded. He assented and sent out his son to call in his neighbors to hear the teacher. Three elderly men came in. We spent five hours together. During the time several others dropped in, some for a few minutes, others for an hour or more. This was the largest *heathen* congregation I had ever seen assembled together on purpose to hear the gospel. I read and explained several passages of Scripture. They listened with attention and interest, asked many intelligent questions about the way of life, and seemed to get the impression that the truth must be believed and acted upon before they could be saved by it. We spent the afternoon and evening in going round from house to house. Three or four persons appeared serious and thoughtful when we took leave of them the next morning. We regret that we have no means of *keeping* the truth before their minds. We left, and they will hear nothing more of the gospel for three months, perhaps a year. The Holy Spirit can deepen and perfect any seriousness that may exist, but He does it through the hearing of the truth, — and how can they hear without a preacher!

We found a kind reception every where, and in almost every village *a few* attentive listeners.

Churches at Krungpung and Keyen — A new and hard field.

The churches at Krungpung and Keyen remain much in the same state they were last year; — no additions, two exclusions. I spent two days at each place. The members are at peace among themselves and I heard of no open vices among them, but they are worldly and their Christian graces are not in lively exercise.

Immediately after the close of the associational meeting I made a tour of a week up the Wangraw river, a branch of the Attaran. That is a district in which no missionary labor has yet been performed. Three years ago, in company with three native preachers, I made a flying visit to two or three villages, but we were not received. This last time I went with the intention of spending a fortnight or three weeks among them. But I found no place where they would

permit me to sleep in a house or my boatmen to "take rice" with them. I went to four or five villages. The people were all anxious to hear about the war. If we would not speak of that they would not listen to anything else, and when we were done talking about the war they were done with us. Sometimes we attempted to mix religious instruction with a long detail of the difficulties, but it was carefully sifted out. The opposition in this quarter is easily accounted for, and the present is not particularly discouraging. Two priests, whom Christianity starved out of Dong Yan, have taken up their residence on the Wangraw. They have told, and still tell, the most exaggerated stories about the missionaries and native converts. The people have promised that they will have nothing to do with the missionaries or native preachers. The priests tell them that if they once receive missionaries to their houses, or listen *a little* to their preaching, Boodhism and all their "merit" and "good old customs" will immediately be destroyed. A strong testimony in favor of Christianity! And if two or three stable native preachers, who could preach "in demonstration of the Spirit and with power," were available for that district, no doubts need be entertained that the testimony of our enemies would prove true. It is a matter of regret that there are none. The missionary's work among the Pwo Karens in this province is different from what it is among the Karens in many places. In many sections the duty of the foreign missionary is to encourage and guide the native ministry; in this, he must preach in order to convert the heathen from whom a native ministry may be called.

When I go among the multitudes on the Salwen, on the Gyne and the Attaran, and look across to Martaban, on the multitudes that soon will probably be accessible there, and get some just impression of the fact that these souls must be brought to Christ or must eternally perish, I shudder at the responsibilities pressing on me in the place which I occupy, and lift my voice also in supplication for help, — more men and more wisdom!

RANGOON.

LETTER FROM DR. DAWSON.

Temporary homes — Schools and religious services.

Rangoon, July 20, 1852.—Again I am permitted to address you, to acknowledge my gratitude to God for his preserving mercies, and my indebtedness to Christian brethren and friends in America for their sympathies and prayers. Though we must now consider ourselves as living in a camp, where martial law is the order of the day, we begin to feel ourselves somewhat settled in our temporary homes. Mr. Kincaid's family arrived here in the bark Favorite on the 17th inst. Mrs. Dawson awaits the next opportunity for Rangoon, the Favorite being able to accommodate only one. We have felt a great deal of anxiety with regard to bringing our families here, so many reports having been in circulation among the officers that the Governor General had forbidden ladies landing at this place. But the order, for there seems to be one, as interpreted both by Gen. Godwin and Com. Lambert, has no reference whatever to us. It prohibits officers encouraging their wives to reside with them in Rangoon. At any moment the force may be ordered up the river, and their care for the safety of the ladies might embarrass the movements of the army, as happened some years ago during the fatal campaign in Affghanistan. But we are subject to no such contingency as that of a sudden advance. Of the people we have no dread. We fear no treachery from the Burman peasantry.

I have felt desirous of giving you, as exactly as possible, an idea of our present situation. Mr. Kincaid and Mr. Vinton have established themselves as a matter of choice, within the boundaries of the stockade. This is now considered the garrison, where the entire military force is located. The inhabitants gen-

erally are forbidden to reside there, and none but camp followers and persons connected with the army allowed to stay. The brethren occupy some old monasteries, (as we all do that can get them,) which they have repaired, for dwelling houses, school houses, &c. The Karen Boarding school, commenced a short time before my return from Maulmain, now numbers, I believe, about 165 of all ages. The Burmese chapel is formed out of a part of the monastery in which I reside. Mr. Kincaid preaches in it every Sunday. During the week, with the assistance of the native pastor, Ko Tha A, and the native assistant Ko En, we hold a prayer meeting on two or three evenings which is open to all. A day school for the instruction of Burmese children and youth has been opened, having a session of three hours in the forenoon and two hours in the afternoon. As this has just commenced and is deficient of books, the attendance is now necessarily small. The building, as I have before remarked, stands in the skirts of the old town, having dwellings all around it, and is within two minutes' walk of the principal bazaar, where there is a dense throng all day. It was the only eligible edifice we could procure when we first sought a place in which to make ourselves a temporary home. If it were not for an extensive marsh which lies contiguous to these premises, a more desirable location for a single family could not perhaps be found. What the policy of the government in relation to the ultimate disposal of the monasteries may be, cannot now be foreseen.

Medical labors.

My own labors of late have from necessity been confined more particularly to the welfare of the sick. Instead of my medical labors diminishing they seem to be increasing. An opportunity has recently offered, at the urgent solicitation of others, to erect a suitable building as a public hospital, for the benefit of the poor and suffering of the town and district of Rangoon, and also for persons connected with the shipping. Such an institution, I doubt not, would be in many respects a blessing to Burmah. By proper management it could be made to sustain itself; and besides the physical relief imparted to the suffering, there would be nothing to prevent as much religious instruction being given as at any public zayat or meeting house in this town. It would thus afford an opening for exercising the twofold function of healing diseases and preaching the gospel.

Dr. Dawson suggests, that in connection with the proposed hospital, it may hereafter be practicable to give instruction in the elements of medicine and surgery to a class of Burman and Karen pupils, in which, he states, the residents express considerable interest.

Around the spot upon which we propose hereafter to erect permanent buildings cluster many precious memories. For twenty years or more those sacred grounds were trod by Chater, Carey, Judson, Colman, Price, and some faithful men who are still living. The lot, which is of tolerable dimensions, was given to me by Capt. Latter, the officiating magistrate. Another temporary building is now fitting up on the opposite side of the road for the proposed hospital. The location is within five minutes' walk of the main wharf, and two minutes' from my present dwelling. In these respects it is very well situated. Many of the former visitors at the Missionary Dispensary occasionally call. Having no medicine to give them, they see that I am not yet quite prepared for them. We feel a great pleasure in being able to send most of them away with tracts, which are doubtless read. They remind us very frequently of the former restriction upon distributing tracts.

Personal and political movements.

Messrs. Abbott and Van Meter have removed from Maulmain to the deeply interesting field in Bassein. They were received by the Karens and their chief with the most affecting joy. Their prospects for effecting a permanent settlement there are most encouraging. They made us a hurried visit of one day at Rangoon. Mr. Vinton has just returned from Maulmain, having gone there a few

days since on account of the health of his son, which had become seriously impaired. The lad is said to be improving since he quitted Rangoon.

The Governor General of India is expected here to-morrow or the day after in the steamer Ferooze, from Calcutta. Annexation, though exceedingly unpopular in England, has been resolved on, up to the limits of the old Peguan Kingdom. He comes to issue the proclamation,—to consummate the act which converts Pegu into a British dependency. So, at least, I have heard. Two thousand troops will move up the river and occupy Prome without delay. Four or five small steamers took quiet possession of it, the other day, without firing a shot, but did not hold it. They found thirty cannon there, ten brass and twenty iron guns. The former were brought down as trophies of war, the latter were spiked and flung into the river. At a place called *Akoukton*, lower down the river, they had some fighting. The Governor General will himself determine the mode of the attack to be made on the "Golden City," whether by land or by water.

LETTER FROM MR. KINCAID.

The following extract from a letter of Mr. Kincaid, a few days later, contains some particulars not mentioned in the foregoing.

Candidates for baptism.—Arrival of the Governor General.

If there was ever a time when an *open door* was set before us, it has been in Rangoon since the fourteenth of April. We felt that it was an important time. Some fifteen Karens and Burmans are now candidates for baptism. One intelligent man, a Burman, was baptized last Lord's day. I am looking round for more aid in Burman preaching—for faithful, working men, who will seek to win souls to Christ. Two or three such men are much needed now.

Lord Dalhousie, the Governor General of India, landed here on Wednesday. Yesterday, his secretary called, and spent more than an hour. He asked many questions, but it was impossible to gather from them anything definite relative to the designs of the Governor General. The acquisition of new territory is unpopular in England. But what can the Governor General do, if the court of Ava will come to no terms? I cannot conceive of a more dreadful calamity coming upon these lower provinces, than to hand them over to the tender mercies of Burman officials.

ASSAM.

JOURNAL OF MR. BRONSON.

Visit to several villages—A constant inquirer.

According to the intimation in his letter of May 5, (p. 420,) Mr. Bronson left Nowgong for a visit to some of the neighboring villages, setting out

May 25.—The heat is very great at this season, but I hope to be able to avoid much exposure, by remaining in my boat in the middle of the day and visiting the people in their densely shaded villages morning and evening. How accessible the people will be at this season is questionable, but I see no reason why missionary work should cease during the rainy season, provided we can move about safely in our boats. There are many lovely villages situated directly on the rivers, inviting the labors of the missionary.

I am in a small native boat, like one of our great western canoes, forty feet long and six feet wide, with a thick covering to protect from the intense rays of the sun, nearly high enough to admit of my standing erect. These boats move rapidly and in very shallow water, and after we are accustomed to the confinement become quite comfortable. I have with me five boatmen, our native brother and colporteur, Linus G. Peck, and the old inquirer, Adiram, of whom I formerly wrote you. (Mag. p. 170.) This poor man visited his village lately. All his relatives and the priests urged him to make a "*prassit*" (atonement) for having eaten with foreigners and received our Scriptures. They said they would then be reconciled to him and he might live among them as formerly. But he said he could not so sin against God,—that

he did not feel that he had committed any fault by embracing what he saw was truth. So they have denounced him as an outcast. Although he is sick, yet he was desirous of accompanying me, to learn more of the truth and to speak to his countrymen.

Attentive hearers—Schools solicited.

Proceeded down the Kullung river to Bebejia, a large village where is a government school, taught by one of my old scholars. Visited the school and found it large and prosperous. After hearing several read, the pundit asked me to make some remarks to the children about "the true religion," which I did. All were very attentive, as were the villagers who gathered around, while I told them of the principal attributes of God and urged upon them the necessity of preparing to meet him. As I left the school I thought,—Here is another illustration of the importance of connecting schools with our missionary labors. A former scholar becomes teacher of a government school. His prejudices against us and against the Christian religion are removed; and he, having been taught the true meaning of our books, teaches the same to the school, and even invites me to explain to his pupils what he has so often heard,—in doing which I am also speaking directly to numbers of the adults who are present.

At evening lay to at a village called Halmora. I went into the village and invited the people to come to my boat after supper, when I would tell them something about the true religion. In about half an hour some sixty persons came out, including the chief men of the village. It was a bright, beautiful, moonlight evening and a most interesting occasion. After I had ended, Linus spoke to them quite appropriately, reminding them that just now was the season when they labored hard in their fields to gain earthly food,—but who of them were toiling for the bread of life? The old inquirer also spoke very well on the sin of worshipping their false deities, and about ten o'clock they all left very respectfully. Before leaving, they pleaded hard for a school for their children, and said that they would pledge a hundred or more pupils if I would give them a teacher.

26.—Rose, after a refreshing night's rest, and passed over to Hari village, at the mouth of the No'noi, which I am to enter. While my rice was cooking, went up to the village, and was soon surrounded by a crowd of people, some of whom had seen me before and received books. I set one of them to reading and explaining the catechism, myself adding and correcting as he went along. It was a very attentive audience, and the inquiries of several were such as to show they were conscious of their sinfulness and exposure to the wrath of God. Here, also, was a most earnest application for a school.—They offered to build the teacher's house, supply him with food, and to strive for the welfare of the school. I often have to check a rising wish that I had a fortune to expend upon the younger generation. It is of the greatest importance that these children's minds be stored with truth immediately. And why is such a desire for education given, unless it is for us to seize upon and turn to good account for the cause of Christ?

Attention to the sick.

27.—Reached Sokori Gaun, the first village up the No'noi after leaving Ráha. Found a crowd waiting to see me, mostly Dooms. All were unusually civil, and entered with much apparent interest into conversation on religious subjects. Presently one came up and asked for medicine, showing a deep cut that he had just received in the leg. Another applied for something else, and so I dispensed out of the little store of medicine I had brought for my own use, and in dismissing the crowd took occasion to refer to the dreadful malady of sin infecting all, its fearful effects, and the remedy. I invited them to come out in the evening and meet me in the namghor, to hear still more on the subject.

All having again assembled, Ghinai addressed them, and they were requested to make any inquiries or remarks they

pleased. Finding that the *bihoya* (native collector of the government revenue) was living near, and very ill, I called and conversed with him and his son. A large number gathering around occasioned considerable noise, which I saw was more than the sick man could bear. I therefore excused myself and returned at once to my boat. The son followed, inquired if I lacked anything, and gave orders that everything should be provided.

Examination of a mission school—Effect upon the people.

28.—Proceeded up the river to Uriya Gaun, where we have a mission school. This little river is only about the size of the Hudson and Erie Canal, with one continuous line of villages on either side, presenting one of the neatest and most attractive portions of the country that I have seen. At 11 o'clock, A. M., reached the school, where I found above fifty pupils in attendance, with a large concourse of the villagers. I examined class after class, in the presence of parents and others, and was exceedingly gratified at the readiness of their answers. The school has been established about a year and a half, and, as most of the scholars at that time began with their letters, it shows that they have been unusually attentive to their studies. They could repeat the catechism from memory. When we came to the class in geography, they gave answers upon the general divisions of the earth—the proofs of its being a globe instead of a plane—of its hanging in space instead of resting on the heads of eight elephants—thus contradicting the shasters. It became very exciting. The firm belief of the scholars in what they had learned, the boldness with which they avowed it,—several of them being young men,—and the interest and surprise with which the parents listened to statements so opposed to what they had from childhood heard their gooroos state, were to me very gratifying. Having a globe with me, I entered fully into the proof of these points, and dismissed the school.

The effect upon the people was just what I wished it to be. The matter spread like fire through all the village. I had scarcely reached my boat before the people began to gather and question me on the subjects I had spoken upon in the school. This gave me a further opportunity to point out the errors of the shasters in reference to the island of Ceylon, assuring them that it is not gold, and that its inhabitants are not essentially different from other people; that while the shaster said that Ram gave Bibikond a blessing, saying, "Live forever: no enemy shall ever approach you, no one shall ever conquer you;"—yet, a few years ago, the English conquered the island and are still its owners. That though the whole surface of the earth had been examined, no such great central mountain as Meru, no great Jombu tree bearing fruit as large as an elephant, had been discovered. I then urged on them the inquiry, how they could trust in books so full of errors to reveal the way of salvation.

Inquirers—Eager listeners.

May 30. Sabbath.—Early in the morning took my seat on the bank, under a large tree, and began reading the account of the resurrection of Christ and the command to keep holy the Sabbath. A good number gathered around and listened, among whom were my scholars. During most of the day I have had people around me inquiring about the Christian religion. I have felt deeply the necessity of the influences of the Holy Spirit to apply the truth to the hearts of the people. Many have taken books and promised to read and consider them, and to call by and by at my house for the purpose of hearing further upon the subjects they treat of.—Thought much of the happy and highly favored churches that meet to-day to worship God in my dear native land.

31.—Passed on, up the No'noi, through one continuous line of villages. Came to a large village of potters. Here we sat down under the shade of a tree and gathered around us a large assembly of these simple-hearted people. They do not seem as well informed as many of

the other classes, but they are most eager listeners and are beginning to send their children to school. They confine themselves mostly to their own rude employment, in which the women and children are very useful. They appear to be in comfortable circumstances.

Interesting discussion.

Going a little further I came to a priest's establishment, where mats were spread down and a large concourse of people assembled. The discussion naturally fell upon the unsatisfactory nature of the Hindoo religion, particularly the abominable character of Ram and Krishnoo, and the fact that they provide no way for the salvation of perishing sinners. They then demanded of me if I would receive the shasters as evidence. I replied by referring them to errors and mistakes of the shasters, and asked, Would not the true shaster from God be all true, like Himself? And if you find mistakes in your shasters about science, about things that you do know, how can you be assured that it does not state falsehoods about the way of salvation? They then said, "We are all children; how can we argue with you? But go to our five great gooroos, who are our guides and expounders of the shasters. Convince them and we will follow. As for us, we are poor, ignorant cattle and beasts; we must go as our teachers bid us." This is an assertion I hear from thousands of people of ability, indeed of greater ability than some of their priests, but this shows their servile spirit. Such replies always distress me exceedingly, —so contrary to that noble, independent spirit that rises under the influence of Christianity.

I then took up the different creeds and teachings of these gooroos they referred to, flatly contradicting each other, and appealed to their common sense whether among all these jarring creeds some must not be wrong, and whether they could decide which was wrong. The man who had argued most fiercely, said, "Go to our gooroos on the Majuli, (an island in the Brahmaputra near Sibsagor,) and they will convince you that ours is the true religion." I have been there, I replied, and a few months ago I visited your famous gooroo, the Auniati Gohain, and there he showed me large idols. It was evening,—they were put to bed,—a man was fanning them,—lights, cooked rice and fruit were placed before them, and the attendant told us they were asleep and we must make no noise;—upon which I asked the priest when they would wake up, but he gave me no answer. You tell me you are a disciple of Maha-poruh,—one of whose prominent doctrines was, not to worship or even to look at idols; and yet you tell me to go to the great gooroos, every one of whom has idols, for proof that you have the true religion! When I visited your own sacred place, where you say Maha-poruh wrote so strongly against idols, even there I found a large house full of idols. And when I complimented your gohai that he taught his disciples not to worship idols, he was afraid to acknowledge it, lest he should offend certain court people present, who lived in the daily practice of idolatry. Pray, do not these contradict your own declared belief? And yet you send me to them to learn true religion!—He turned away with a smile, saying, "Yes, yes, it is true; what you say is true!"—to which all the company assented. I took occasion of their silence to present to them Him who came down from heaven to be our Teacher, and who not only revealed the way of salvation but laid down his own life as a ransom.

As I returned to the boat several followed, asking many questions about Christ and the way of salvation. Linus and the old inquirer were very useful here in explaining to them the principles of the gospel. I saw here the value of native assistants. Many, who at first feared to speak their sentiments to me, spoke fearlessly to them and at length conversed very freely with me.

Desire for books—Attentive hearers.

June 1.—Visited the Kondoli Hat, or mart where people assemble from all

quarters for trade. There was a large concourse of people, many of whom could read. I went supplied with books in Assamese, Bengali, Hindustani and Nagri, and such was the eagerness for books that our whole supply of 300 copies was soon exhausted. Stepping a little aside from the throng, we began reading and explaining the books, until a crowd gathered round. This we did in several places, Linus going in one direction and I in an other. The crowd dispersed about noon, but as they were leaving they gave great attention to the preaching. The books received and the truth presented to-day will be carried into many distant villages, where God grant they may enlighten and save. Many heard the gospel attentively and but few manifested decided opposition. While in the crowd, some one cried out that I had come to turn away the people from the religion of their fathers. I turned to see who it was, but he fled like a deer. Several lingered after all others had left, and argued strongly for their shasters; but when I appealed to them whether Ram and Krishnoo, as described in those shasters, were not abominable characters, who became incarnate not to save sinners but for other purposes, they assented. When I asked them whether their minds became pure by singing those lascivious songs, they said, No. Still, the old stereotyped reply was at hand,—"Can we leave our gooroos and the customs of our ancestors?"

Rejectors of idols—A persevering bible reader —Return to Nowgong.

2.—Passed on to the Bamoni village, near which are several villages on both sides the river. Spent two days passing from village to village, in all of which we were well received. There are few brahmins here, and the people are mostly of the sect that do not believe in the worship of idols. I found many who really seemed to regard nothing in their worship but the one eternal God. Many publicly declared that their gooroos could not help them. Spent two days here, during which time we were frequently visited at our boat by people who were anxious to hear us speak of the way of salvation through Christ.

6. Sabbath.—Being within two hours' walk of the village of Solsoli, where br. Däuble and myself spent some time last cold season, (Mag. p. 170,) went in and found the old gohain seated with the New Testament open, reading aloud. He did not know of our coming, and to find him thus employed gratified me the more. He says he has thrown away the Hindoo shasters and reads only the New Testament. He has gone through the whole several times, and persists in it although the people oppose and threaten him. As long as he has life, he says, so long he will cling to the Scriptures. Whether he has really passed from death unto life, is doubtful, but the light he has got he is determined to follow, be the consequences what they may. Efforts have been made to keep people from entering his house to hear the Scriptures; still he reads on and many listen. For many reasons I would like to have the old man near my bungalow, but I do not wish to have the reading of the word of God cease in that village, though it be not perfectly understood.

7 and 8.—Spent these days in returning toward Nowgong, among the villages. Again visited the school and found many of the parents willing listeners to the truth. The school has given me an influence in that vicinity that I could not have hoped to acquire in any other way, and I desired most anxiously that I had the means to commence other schools where I wish to make known the gospel of Christ. Several of the adults came and questioned me concerning the truths they had heard through their children, and which seemed to interest them much.

9.—Reached the Kullung and passed the night at Hasia Mukh, where the people were most anxious that instruction should be given to them and their children.

10.—Reached home after an absence of seventeen days, and found my dear family enjoying comfortable health for which I desire to be truly thankful.

My observation during this tour led me to feel that we have a vast amount of this kind of labor to perform before the people will be ready for the gospel. We are misrepresented by the priesthood when the common people make any allusion to us; but by far the most of the people have no idea of our object in coming to this country. I find it a most difficult matter to put myself in such a position that the people will feel free to come around and discuss the claims of Christianity. I have gone out as humbly as I can, and accommodated myself to them as far as possible. Still, I am a *foreigner*, and I *disregard caste*, and how can they receive me on common ground? During this tour I have confined myself mostly to my boat, and invited the people to come out and see me instead of going after them, and the result has been most satisfactory.

SIAM.

LETTER FROM MR. SMITH.

Prayer for the Union—Difficulties.

Bangkok, May 20, 1852.— Last evening the members of our mission had a refreshing interview, as we met to think of, talk of, and pray for the Missionary Union during its annual session. The brethren and sisters concluded to have their evening devotions in common while you are in session at Pittsburgh. The hour of our meeting is supposed to be the hour previous to your assembling together.

For a few months our thoughts, time and energies have been much absorbed in superintending the completion of the brick building which br. Jones had commenced. It is now nearly finished. Should life and health be spared, we hope to be able to devote ourselves exclusively to the work of preparing ourselves to be useful to this people. I am trying to obtain a competent teacher in the Siamese language. Men of ability as scholars are very scarce, and the few that are such are either in the priesthood, or are so connected with the government that we cannot secure their services as personal teachers.

We have but few books on hand, and as both the other missions are at present busily engaged in the erection of houses, no printing will be done by the American missionaries for some time to come. Under these circumstances we must labor in other ways than in tract distribution. While the Sabbath and the daily morning and evening services will be maintained as usual on the mission compound, we hope to have leisure to preach in other places and to have religious conversation with the people, as opportunities may offer. May we not hope and pray that God will bless the oral instruction thus given to multitudes?

Baptism of two converts—Helpers needed.

Last month we had a season of much interest. The tokens of God's presence and of the working of the Holy Spirit on the hearts of the people, never fail to cheer us and to animate our hopes. *Chek Hok*, a Chinaman, and *Nang Poome*, [or *A Put*, wife of *Chek Suan*, the assistant at Bangchang, as she is styled in another communication,] a Siamese woman, presented themselves as candidates for baptism. Both having given satisfactory evidence to the church, in the relation of their Christian experience, that they believed on the Lord Jesus, it was voted to receive them after baptism on profession of their faith. The ordinance was administered by br. Ashmore. It must be remembered that these persons were pagans and will need much watchful care, sympathy and instruction. May Jesus, the great Shepherd of our souls and theirs, take them under his gracious keeping and preserve them from the evil that is in the world. Will not Christians pray that this little church, now shedding a glimmering light in the midst of this empire of darkness, may become a great multitude, and pour forth in all directions the intense and burning rays of Christian truth, that will consume the idolatrous folly which now every where prevails? We labor and pray, in hope that God will pour out the gracious in-

fluences of his Holy Spirit upon the Siamese also, that instead of having reason to hope that only three Siamese women (one of these of Chinese extraction) are Christians, we may be able to report favorably of many of them. Why may we not pray with hope of such results? God can move upon the hearts of this people till a great company of the Siamese, both men and women, shall be brought into the kingdom of our Lord Jesus Christ.

Your kind assurance, that if suitable men can be had two missionaries will accompany br. Chandler or speedily follow, is a grateful cordial to our hearts. We shall not cease to pray that God will supply you with the men, and with the means needful for sending them out. Our prospects of usefulness are as flattering as they ever were. We are strongly inclined to hope that, with the right kind of men, the right kind of labor, and a generous supply of the usual means of doing good, there would be great visible effects. God, who is pledged to his own cause, the spread of the glorious gospel of our Lord Jesus and the redemption of his own chosen people, will sanctify and bless judicious and faithful effort.

Mrs. Jones still continues her visits to the palace and to the houses of Khun Mote and Khun To, two Siamese noblemen, for the purpose of giving instruction in the English language. Miss Morse still lives across the river.

Public affairs.

For months past the whole country has been glowing with excitement. The people have been taxed, and busied with preparations for the incremation of the late king's remains, which took place on the 12th inst. Great multitudes of people were assembled from every direction to witness the pompous ceremonies, which were well worth seeing. All the European and American residents received a gracious invitation from the king to be present as they could make it convenient. God only knows how many hundreds fell victims to death in consequence of the damp atmosphere in the low region of Bangkok. Those suffered most who came from the north and from the high lands of the east and west.

A few days since, the king sent word to the Europeans and Americans, expressing a desire to make over to them in perpetuity a suitable place for a cemetery. In view of this fact an association has been formed, a place selected, and a petition prepared to solicit it.

We have felt most sensibly our want of books. We desire to put a book into the hands of every stranger in Bangkok, and to drop in his ear a word about Jesus, the Saviour of sinners. The latter we hope to do for some, but O, how few! We hope God will put it into your hearts to sustain a vigorous mission in this city. We have toiled long enough with a feeble company and with limited means. With an efficient mission I have no doubt as to results.

LETTER FROM MR. ASHMORE.

Mr. Ashmore, in a letter about a month earlier, gives additional particulars respecting the Chinese church.

Interruptions of study.

Bangkok, April 18, 1852.—We are heartily glad the work on the house is almost done. The prospect of having our time entirely for study and preparation for the direct work of the mission is most agreeable. Indeed I hope I shall not again have so many interruptions in one short year as I have had during the last. After my arrival here some little time was taken up in getting settled. Soon after followed an attack of sickness which kept me from study nearly a month. Then came the illness of Mr. Jones, and the business that claimed attention after his death, filling up about six weeks more. Then Mrs. Ashmore's illness,—and finally the completion of the house has taken its share of the time. At the utmost I have had not more than six months of the year for study. At this rate it would be a slow progress I should make in learning to speak Chinese. But these things are so ordered

by Providence, and therefore right. My second year in Siam, upon which I have just entered, I trust will be more strictly filled up with study. Learning to speak this hard language is surely a work requiring toil, patience and pains to a more than ordinary extent. I am peculiarly favored however, in having a most excellent teacher. A more suitable one for a person in my circumstances could not be found.

Mr. Ashmore gives a more full account of the reception of

The two converts.

You will be glad to hear that the Chinese church enjoys some marks of the divine favor. At our last communion season two persons came before the brethren as candidates for baptism. The first was a man rather advanced in years named *Chek Hok*. He has been receiving religious instruction for some three or four years, formerly at Bangchang and latterly at Lengkia chu, to which place he has removed. He is a sensible man, though his abilities are rather less than the ordinary range. The brethren have felt that his case ought not to be decided in haste, and have therefore not encouraged him to come before the church. At this time, however, the assistants met together and conferred upon the matter. His deportment, both at Bangchang and Lengkia chu, was considered, and the evidences of his repentance were deduced from this. His faith, it was thought, was of the heart as well as of the head. Their decision was unanimous in favor of his offering himself to the church. Br. Smith also made inquiries into the nature of his experience through the medium of the Siamese, and found no cause for a different conclusion. He was therefore advised by the assistant, Sin Sé Siang, to present himself before the church, declare his faith and prefer his request.

The second person is the wife of Chek Suan, the assistant at Bangchang. She has had the benefit of a considerable amount of religious instruction from the missionaries, since her marriage with Chek Suan. She expressed, four months ago, some desire to become connected with the church. Her husband, one of the most devoted of the brethren, and a man of very simple-hearted faith, had made her case the subject of earnest and importunate prayer at the throne of grace. He seemed confident that a change had taken place in her, as evinced by her own deportment. She was conversed with by the assistants and the members of the mission; and while much cause for hope was found, it was thought advisable to postpone the final decision a few months longer. When she came over at the last communion, and it was understood that she still entertained a wish to be connected with the disciples, a further and more strict inquiry was made.

Her own statement was short and simple. She had received instruction, but it made no impression upon her mind. About the time Mrs. Chandler left, she began to think a great deal on the subject of her salvation. She believed that the Christian religion was true, and the worship of idols wrong and foolish, but about the time mentioned she began to be anxious about herself. Her husband prayed with her and for her. He directed her to believe in Jesus. She prayed to Jesus and continues to do so, and tries to do as He says; and she believes that when she dies Jesus will save her. Various members of the church and the mission propounded questions which were answered as clearly as could be expected.

After their examination the two candidates retired and their case was freely discussed. The opinion of Deacon Pe Hwa seemed to be the opinion of all: "A Put," he thought, "had sincerely repented and believed, but she was young and would need much watch-care and instruction." Both were received for baptism, and forthwith the little company proceeded to the river bank and witnessed the two following in the footsteps of the Saviour.

In the afternoon was held the communion service. All the members of the

church not detained by sickness were found in their places.

The opium license.

The state of things at Lengkia chu continues encouraging. At Bangchang the attendance is small. The assistants at both these places report that the opium license is producing dreadful havoc among the Chinese. There is consequently a great increase of petty robberies and thefts among those who lack the means to purchase the exhilarating poison.

Next Sunday the remains of the late king are to be removed and placed in the funeral pile that at vast expense has been in preparation during the last six months. The missionaries think it will be an excellent opportunity to preach Christ to multitudes of Siamese who have never heard before.

BASSA MISSION.

LETTER FROM MR. L. K. CROCKER.

Trials and mercies—Encouragements.

Letters from the native assistants in the Bassa Mission mention that their work had been interrupted the past year, by some hostilities between the government of Liberia and the "Fishermen," in which the Bassa chiefs were divided and took part on opposite sides. Mr. Crocker seems to have suffered some personal loss. Both the assistants speak of the state of the mission as, under all circumstances, encouraging. Mr. Crocker writes under date of

Mount Hope, Little Bassa, April 15, 1852.—It always affords me great pleasure to acquaint you with the kind and paternal dealings of Jehovah toward me. His goodness has been great; I can boldly say with David, "The Lord is my shepherd, I shall not want." During the last year my health was such that I was not able to pursue my usual excursions. This was owing, I believe, to my exposures the year previous in journeying to feed my countrymen with the bread of life. Yet, though afflicted severely with rheumatism, I preached constantly to those within my reach. I need not tell you, what has been often told to you, that the people of this country manifest willingness to listen to the truths of the Gospel.

Towards the end of last year the Father of Mercies has been so gracious that I am thus far recovered. God is indeed "our refuge and strength, a very present help in trouble." Our sinking hopes for the continuance of the Board's operations here were vigorously revived in January last, when your letters, magazines, proceedings of the Board, &c., were received by us.

A few months ago *Hwodin*, or Hestel Winder, widow of our lamented Joseph Winder, and Sei, Mr. J. Vonbrunn's brother, were hopefully converted. Let us be very earnest in our prayers that the time may hasten when the world shall be full of the knowledge of the Lord.

Our meetings on the Lord's day are regularly attended. The people come to the house of God with great decorum. Our school at this station numbers fifteen scholars and is increasing. We have seen no cause to despond with regard to our misionary labor, but on the contrary we are encouraged to see the gradual increase of enlightenment.

LETTER FROM THE REV. ELI BALL.

Eligible stations.

The following extracts from a letter addressed to the Secretaries by the Rev. Eli Ball, of the Southern Baptist Board, make some interesting suggestions in respect to our African Mission.

Richmond, July 16, 1852.—On returning home from my late tour in Africa, I had the pleasure to see the last report of the American Baptist Missionary Union, in which I noticed with untold gratification that your Board had designated one missionary for Africa and hoped to appoint another soon to accompany him. As I feel a lively interest in all the plans which you adopt for carrying on your great work, and no less an interest in Africa's salvation, you will not, I am sure, regard it as obtrusive in me if I suggest a few such thoughts in regard to the location of your missionaries in Africa as my late visit to that country would naturally force upon my mind.

There are two points on the western coast and within the republic of Liberia, where white missionaries are *very much* needed at this time: they are Cape Mount on the coast, about forty-five miles above Monrovia, and Bexley, sixty miles to the south of Monrovia, where you have now a mission station.

At Cape Mount there is a tribe of natives called *Veys*. The Vey tribe are a more enterprising, intelligent and brave people than any others known upon the coast. One of our brethren has a trading establishment at Cape Mount, and he has pressed upon me the importance of sending a missionary there. Others have done the same. At Bexley you have a station where good is being done, although there is need of additional help. I had the pleasure of seeing brethren Vonbrunn and Crocker, your two assistants at Bexley. Those brethren, I believe, are laboring faithfully, and should you send a missionary to labor with them it would add greatly to their efficiency.

Bexley is regarded by all who spoke to me upon the subject, as a good, perhaps the best, location for one to pass through the African fever. It has usually proved very light at that place.

I regard Africa as the most encouraging field of gospel labor now opened before the church. I know of no quarter of the world to which I would sooner choose to go. White men and women can and do labor in Africa, and enjoy as good health and as much vigor of constitution as in Hindostan, Burmah, Siam, or the lower parts of China. There are about seventy white missionaries on the western coast of Africa, some of whom I have seen.

SHAWANOE MISSION.

LETTER FROM MISS MORSE.

Youthful converts.

Miss E. S. Morse, of the Shawanoe Mission, writes under date — Briggsvale, Delaware Nation, Sept. 16th.

In some respects the last term has been marked with seasons of unusual interest. Not only has our school *as such* been prospered, but our little church has been favored with tokens of the Father's love. You are aware that there has been on the part of some of the girls of the school a growing tenderness of religious feeling for more than two years, ripening into an earnest desire to become partakers of the salvation offered in the gospel. (See Mag. for June and July, pp. 186, 295.) Being almost constantly with us, it has been gratifying to observe the effort made to overcome practices at variance with the spirit of Christianity. Though we knew that, among themselves, the subject of an open profession of faith was often discussed, no application was made till May last. Seven girls offered themselves to the church, were received and baptized on the second Sabbath in that month. The oldest was in her fourteenth, the youngest in her tenth year. Our "Jordan" is by no means a flowing stream, bearing on its banks the luxuriant growth of ages of vegetation, but a little pool in the prairie canopied only by the sky. We made our way to the spot through the tall prairie grass variegated by beautiful wild flowers, and found no difficulty in obeying the command of the Saviour. Br. Pratt administered the ordinance, baptizing also the brother of his interpreter, a valuable man formerly connected with another denomination, and one whose influence has always been on the side of religion.

The seal of divine approbation seems to have been fixed upon this baptismal season, in the impression made upon the mind of a young woman who was present. She had not been the subject of any deep and earnest religious inquiry until she witnessed the baptism of these young girls. She thought that if religion was important to persons so young, it ought certainly to be so to her. Another circumstance occurring on the same day served to arouse her. Her husband, to whom she was recently married, was restored to the fellowship of the church, having been excluded before their marriage. She is a Wyandot and speaks English well, but seems to have never

lived much within a circle where religion was believed or practised. She has since been baptized.

Bereavements—Incidents.

Intermingled with these pleasant scenes have been those of mourning. A few hours after the baptism in May, a young brother of twenty-two breathed his last and went, we doubt not, to unite with the perfected church in the home of the blest. Br. Pratt saw him often during a lingering decline, and always found him with his lamp ready for the coming of the bridegroom. He was baptized when a boy, and I believe has ever shown a love for Christianity and for Christians. He belonged to a family connected with the chieftaincy and was offered a home with them after his mother's death. He lived there a short time, but their heathenism found no favor in his eyes and he left them, to live with the "praying ones" who were related to him by other ties than those of kindred.

Three weeks later a man and his wife, also members with us, were removed from us by death. One died in the morning and the other in the evening of the thirty-first of May, leaving six orphan children in the care of br. Pratt. Three of them are in the school and one was among those so lately baptized.

Our annual meeting, commencing Sept. 2 and closing Sept. 6, was a pleasant, and we hope will prove to have been a profitable season. All listened quietly and respectfully, and I can add, seriously, to the message of salvation by Jesus Christ.

Perhaps it might be interesting to state that two of the school girls baptized had been accustomed to attend school and meetings under the direction of our Methodist friends among the Shawanoes, until they came to us, one three and the other four years ago. Their friends are connected with that church, the father of one being a preacher. We were quite surprised when both insisted on being "baptized as Mr. Pratt baptizes, down in the water," as one expressed it. "Why," we asked the youngest of them, "do you wish to be so baptized?" "Because," she answered, "it is the way my Saviour was baptized." Her parents were consulted and her father said that the child could do as she wished; that he would himself be present, but he had an appointment to preach. The parents of the other girl gave a cheerful assent, and the two were accordingly baptized, apparently rejoicing in the privilege of yielding obedience to this command of their Master.

LETTER FROM MR. BARKER.

A season of refreshing.

Sept. 20, 1852.—For the last few weeks a degree of solemnity has pervaded the minds of this people. It seems to be very general, not confined entirely to such as attend the instructions of the house of prayer. Some seem evidently inclined to cast in their lot with the people of God. Others, not wishing to share personally the blessings of the gospel, acknowledge its power over those who receive it. Like the earth which after having been long parched, is visited by a gentle shower, the feelings of this people seem softened by the word of God. We greatly need the prayers of Christians at home, that the good seed of divine truth may be deeply rooted in their hearts, springing up and yielding fruit to the glory of God. We are encouraged, but not greatly strengthened, by these manifestations of softened feeling, as experience proves those cases only to be abiding where principle is strongly fastened in the heart. The motive power especially needs to be renewed, as it sets in so naturally from the world only.

We have lately held a protracted meeting, commencing on Thursday evening and continuing till the next Tuesday morning. It would be difficult to give an intelligible description of it to such as have never had personal observation. Now our hearts faint within us when we think how little is gained. And then again we wonder at the amount of success achieved. Here comes one with

firm step and noble bearing, and takes his seat in the house of prayer. Firmness sits on his brow, while his penetrating eye is fixed upon the speaker, as if with a conscious assurance that

> No foe could daunt him and no power assuage
> The fiercer passions which his mind engage.

It seems more than likely that the preacher's words will prove as seed scattered to the winds. It may be that his attention is so far enlisted that he is induced to attend again and again, and that finally he becomes a child of prayer. Such cases sometimes occur. Here comes a crowd of young men. They have been of intemperate habits. They cannot stay away. They must come in, if for no other purpose, to show their independence by going out when the preacher speaks of sin and judgment to come. As the darkness comes on they combine to obtain the means of indulging their appetites, and to be prepared to troop on the open prairie, disturbing by their yells the repose of others. Trembling at length seizes on them, and they leave the place where prayer is wont to be made. Such a crisis is sometimes to be met; if met prayerfully we may hope that a certain triumph will be secured.

Our house of worship was well filled and solemn attention was given to the word spoken. In the morning prayer meetings, the silent tears of some and the apparently sincere confessions of others gave evidence to our minds, that the Holy Spirit was operating among us. Such services are very prostrating to the missionary; there is such a variety and such darkness of mind to meet.

The school—Condition of the people.

In our school department we mourn the loss of two pupils, who were the victims of a prevailing epidemic in the spring. Their places have been filled by others, and the school has been regularly carried on, with the drawback occasioned by the absence of the larger scholars for a season. It is too often the case that parents wish to make the mission schools subserve their interests, by obtaining from them support for their children when they can be of no use at home, and taking them away to suit their convenience as soon as they are large enough to perform some useful services. The school might under other circumstances be profitably enlarged. We often regret the unavoidable necessity of refusing the most pressing applications for admittance. We have fifteen Indian scholars, who, with the children of the family, make the school about twenty in number.

We are happy to testify to the improved condition of the people. Most of them live comfortably in houses built by their own hands, and many of them enjoy the conveniencies and some of the luxuries of life obtained by the cultivation of the soil. The more enlightened manifest a commendable zeal in extending a salutary influence over those who adhere to evil habits.

CHEROKEE MISSION.

LETTER FROM MR. UPHAM.

Decease of native preachers—Annual meeting—Baptisms.

Oct. 1, 1852.—It is with painful feelings I inform you of the death of another native preacher, —— *Oganaya.* He died at Jefferson City, Mo., Sept. 6. His disease was doubtless the cholera. He was sick but a few days and was unconscious of his danger till the last. I gathered these facts from his travelling companion, who was one of the delegates to Washington and returned with the deceased to Jefferson City. The tidings of his death produced deep sorrow in the churches. He was a man of much influence, of deep piety, and great usefulness. I am afraid it will be a long time before one can be found to fill his place.

I attended the yearly meeting of our churches at Delaware Town, which occurred Sept. 16, only a few days after the news of Oganaya's death reached them. As he was one of the pastors of the church at Delaware Town, he was greatly missed and there was much sorrow of heart, that they should "see his face no more."

The meeting continued four days. It was well attended, there being about a thousand present. The new and spacious meeting house recently erected was sufficiently large to accommodate all. The meetings were solemn and deeply interesting. On Sabbath day I preached a discourse on the death of Oganaya, founded on Rev. xiv. 13. "Blessed are the dead who die in the Lord," &c. There was much tenderness of feeling in the large congregation. After the discourse many came forward for prayer and instruction in the way of life.

On Sabbath afternoon we assembled where there was "much water," and buried in baptism fourteen hopeful converts. It was pleasant to see among them a hoary-headed Indian of fourscore years, with trembling limbs but with a placid countenance, putting on Christ by baptism, and also to see two in early youth consecrating the morning of their days to Christ. When we closed our meeting by appropriate exercises, on Monday morning, I believe we all felt that we had enjoyed a season profitable to our souls.

Since the death of Potts and Peter, (English names of our Cherokee preachers,) I have thought more than ever before of the brevity and uncertainty of life. I have also thought much of the sweet pleasure we shall derive from meeting our Cherokee Christians in heaven. Our Saviour will see among the blood-washed throng, I have no doubt, large numbers from among this people, who will delight to praise him eternally.

We have had much sickness in our family during several months past, but all doing well. Many deaths have occurred around us: — Mrs. Jones's father a few weeks since, one of the pupils of our school, a child of br. Foster, our interpreter, —two ordained preachers, two licentiates and one deacon.

Since I wrote you last in reference to the death of Potts * I was told by one who resides in his family, that sometime before he died he arranged all his worldly affairs, then had his coffin made and brought into his room, where it remained until his death, about a week after. He said he was *now* ready to depart, and till his last hour was anxious to depart and be with Jesus. How perfect his triumph over death! How perfect his victory over the grave!

Our school is quite large. We have about sixty pupils. Nearly thirty are from other neighborhoods.

Br. Jones has not arrived, but we are expecting him daily, also br. Downing.

* The letter has not been received.

MISCELLANY.

HELPING TOGETHER BY PRAYER.

In a recent number of this journal we had the satisfaction of presenting to our readers a copy of the discourse delivered before the Missionary Union at its last anniversary, on the duty of prayer for missions, and its relations to success in the enterprise. There are times and subjects in view of which this, always a duty, seems to be especially appropriate and needful. Such a time is the present. When it became manifest that He whose providence originally directed the steps of our pioneer missionaries to Burmah, was once more, in answer to the prayers of his people, setting wide open before us the doors of that kingdom, the first emotions naturally excited in devout hearts were gratitude and hope. To these succeeded, in thoughtful minds, a sense of increased responsibility in respect to the work imposed upon us by

these events. The first impulse of anxiety had reference to the question whether the enterprise and self-denial of the churches would prove equal to the demand made on them by the evident voice of Providence. This was earnestly considered by the Missionary Union, and the hands of the Board and the Executive Committee were strengthened to go forward. And although the prospect at this point is not yet perfectly clear, they still have confidence to go on. So, assuredly, have our missionary brethren, who have been long on the alert to reënter Burmah on the instant that an entrance should prove practicable.

To devise the best methods of organizing, apportioning and directing the mission when it shall be thus enlarged, and to establish the enterprise on a just footing in relation both to our past and to our prospective efforts for the evangelization of the races of Burmah, a general meeting of Burman and Karen missionaries is to be convened at Maulmain; and a deputation from the Executive Committee are on their way, to sit with them, to aid their deliberations and to communicate the immediate results to their brethren at home. The issues of that meeting cannot be of light consequence to Burmah or to ourselves. They will be traceable far down the lapse of years, and recognizable in eternity.

At such a time and in view of such an occasion as this, it is surely needful that much prayer should ascend. Our brethren need great wisdom to guide their counsels, great grace to keep their hearts, that their undertakings may be accordant to the will of God, and prosecuted in a spirit that shall meet His approbation and ensure His blessing. The work before them is great, requiring their utmost energy,—various, requiring their most grave discretion,—difficult, requiring patience and the utmost care; but it is a spiritual work, rejecting worldly devices,—a holy work, demanding watchfulness over the springs of thought and action,—and above all, it is a divine work, that can only be wrought successfully in dependence on the efficient agency of the Holy Spirit, and as the sovereignty of God's grace is recognized and glorified by his people. Yet, with all its magnitude, it is a work undertaken in obedience to positive command, in response to clear indications of Providence, and better than all, with the encouragement of great and precious promises. We run not as uncertainly, we pray not without the amplest warrant for faith.

We utter no matter-of-course request, we ask the performance of no commonplace service, when we commend to the sympathies and prayers of Chistians the people of Burmah and our brethren there. There our earliest stations were planted. There the first converts, the wave-sheaf of our harvest, were gathered. There are the graves of those who sowed in tears, but were suffered before they tasted death to pluck the first ripened fruit, the visible testimony that their toils were not in vain. There we look for the consummation to which nearly forty years of prayer and labor and self-sacrifice have been directed; and we may look forward with filial confidence in a Father who never sent his children on a fruitless errand in his name. He will be inquired of to do this thing for us; He will remember His covenant.

And while with earnest and united supplication we bear our brethren to the throne of the heavenly grace, it is a fit occasion to beseech also for ourselves, and for all the servants of Christ in this land, a copious effusion of the Holy Spirit, to inspire a more hearty self-devotion to the Master's service. For the responsibilities of the time are common to all who claim fellowship with the missionaries in their distant and exposed stations. We are enlisted in a common warfare. We have a common lot,—cast together in a world where sin abounds, from which we cannot separate ourselves if we would, till each in his generation and according to the grace given him, shall have contributed his part to the restoration of our Lord's undivided sovereignty

over the family of man. We need to rise to higher views of our calling, to grasp larger views of our relations, and to obtain a profounder insight into the depth of our obligations to that love which has counted us worthy to become workers together with God. And we all need grace to fulfil the duties which the answer of our prayers may devolve upon us, that the energy of our service may answer to the largeness of our supplications.

We have no occasion, however, to enlarge on these matters; nor, we would hope, to urge Christians to the mercy-seat. We invite them to no ungrateful or unaccustomed service, but to one for which, though often and always becoming, there is now a special occasion. We would not have other missions neglected in order to concentrate upon one the fervor of petition; wherever there are servants of Christ laboring to win apostate nations to his cross, there should the sympathy of Christian hearts be directed. But we only present an object of more immediate need, asking for it a general and unanimous regard. Nor is this only or chiefly *our* request. We do but utter the most spontaneous desires of those who expect soon to be gathered for mutual counsel and prayer, when we crave for them a special remembrance in every frequented closet, before every domestic altar, in every place of social and public devotion, within the churches of our communion that feel interested in the speedy evangelization of Burmah.

EVANGELICAL AGENCIES IN IRELAND.

The Sixth Annual Conference of the British Organization of the Evangelical Alliance, was held in Dublin August 25—31. The attendance, though not large as compared with the meetings held in London, was cheering, nearly all the evangelical communions in the three kingdoms having representatives there, including the established churches. Archbishop Whately, in view of the conference, had seemed to depart somewhat from his usually liberal and impartial standard of judgment, and warned his clergy against countenancing the Alliance. Some of the clergy, however, acting on that right which their primate has ably defended and exemplified, — the right of private judgment—could not allow his logic to obstruct the exercise of their evangelical sympathies. Clergymen were also present from France, Prussia, Holland, Italy, Canada and the United States.

We allude to this meeting more especially on account of the interest of a paper read before the Alliance by the Rev. Dr. Edgar, on Ireland considered as a mission field. The ecclesiastical history of the Kingdom is reviewed to the present time, when there are enumerated 2,361 Roman Catholic priests, 138 convents, thirteen colleges, with almost numberless priests, nuns and teachers; and the value of all this influence is computed in view of the condition of the people. The influence of Irish emigration on America is glanced at, and the history of Protestant exertion for the spiritual regeneration of the people. These exertions have been greatly increased of late, and with abundant success.

Of the bodies of Christians engaged in this work, the Irish Society is one of the first. This unites the exertions of different sects in the endeavor to teach the people through the medium of their own language. It reports 667 schools, 29,119 scholars, thirty-eight inspectors, sixty clerical superintendents, twenty missionaries, three lay agents, 166 Scripture readers and several new places of worship erected lately to accommodate a multitude of converts from Romanism that have rewarded their exertions.

The Primitive Methodists have twenty missions and 400 stations, so widely scattered that their missionaries have travelled 42,000 miles the past year and paid 48,000 family visits for prayer and reading the Scriptures. The Wesleyan Connexion have eighteen stations and twenty-five missionaries. The Irish Evangelical

Society, supported by Congregationalists, have twenty missionaries and thirty Scripture readers, whose labors have been greatly blessed. The Baptist Irish Society, (not referred to in the paper under notice) which has been in a somewhat depressed condition, has of late shown more activity, as the signs of the times have manifestly required and encouraged them to do. There are also smaller societies, chiefly local, that in their sphere have accomplished much. The Irish Presbyterian Church has carried on a work of special interest by the agency of young candidates for the ministry. These have gone among the poor, relieving their wants, sympathizing in their sufferings, teaching the ignorant in their own tongue and everywhere preaching Christ; and they have endeared themselves to thousands by these self-sacrificing labors.

The agency that has had the largest share of public attention of late is the Society for Irish Church Missions. The wealth and the means of influence possessed by the established church give it the means of doing a great and excellent work, in part requital of ages of neglect, and by this society a new zeal has within a recent period begun to act on the people. It employs thirteen ordained missionaries, and 128 readers and other lay agents, besides 274 teachers, who instruct 3,520 Romanists in the Irish Scriptures. These missionaries officiate in twenty-one congregations, having an average attendance of 3,892, all of them either converts from Romanism or inquirers bold enough to defy their priests. Of the success of these efforts some striking evidence is given. In the district of West Galway, where a few years ago there were not more than 500 Protestants, there are now more than 5000. In the district of Doon, after three years' labor, eight persons renounced Popery in 1848; and the next year ten more. Then came a season of violent persecution. Now there are in that district not less than 800 converts from Romanism and 200 more have emigrated to foreign lands or gone to a far better country; thirty-two are teachers or preparing to teach others the truth that has made them free.

Some of the statements that have obtained currency, such as, that the Protestant population of Ireland is now equal to the Roman Catholic, or nearly so, that it may be properly called a Protestant nation, and the like, are undoubtedly exaggerations. But that Rome has lost her thousands and even her tens of thousands within a few years is undeniable. Her own periodical organs and prelates and priests have concurred in representing the advance of Protestantism as rapid and portentous; and with the divine blessing we may hope that their most anxious forebodings will be more than realized.

AMERICAN BAPTIST MISSIONARY UNION.

The following statements, which have been already communicated to the public, are inserted here as a matter of record rather than of intelligence.

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DEPUTATION TO ASIATIC MISSIONS.

The Executive Committee have recently appointed Rev. Solomon Peck, D. D., Foreign Secretary of the American Baptist Missionary Union, and Rev. James N. Granger, pastor of the First Baptist Church, Providence, R. I., a deputation to a General Conference of Burmese and Karen missionaries, to be held the ensuing spring at Maulmain, and to the missions of such other countries as they may be able to visit. The deputation sailed from Boston and New York on the 13th and 16th of October, and after joining each other in England, are expected to proceed by the overland route to India —spending some time with the missions in Greece, Nellore, Arracan and Ran-

goon, on their outward passage, and reaching Maulmain in March. After completing the service entrusted to them there, Mr. Granger returns directly to Europe, unless it should be deemed advisable for him to go with the Foreign Secretary to Bangkok and Hongkong; — in which event they will expect to return to the United States early in 1854.

A measure involving so much expense and so long an absence of the Foreign Secretary, was not adopted until after much inquiry and deliberation. The result of this inquiry and deliberation was a deep conviction in all minds that a deputation, such as are now on their way, was made imperative by the best interests of the missionary work. It is known that Burmah is the chief seat of our missions in Asia, and that more than one-half of all our foreign appropriations has been expended there, for many years. It is also known that the whole of southern Burmah is already under British rule, and that the conquest of the rest of the empire is deemed inevitable. But it may not be so generally understood, that the work of evangelizing Burmah, reopened, involves the planting of new missionary stations, the transfer of missionary laborers, and other changes, affecting every mission in the Tenasserim provinces and in Arracan. In view of the importance of attaining to reliable conclusions on subjects involving large outlays of funds, and vitally affecting the whole work of evangelizing Burmah, the Committee, in July last, requested all the missionaries connected with the Burmese and Karen Missions to meet together at Maulmain, in March or April of 1853, as a general and deliberative conference. It was then thought that the results of the proposed conference would prove a sufficient basis for the action of the Executive Committee and of the Board of Managers. But subsequent information, received from the missions, has constrained the Committee to believe that a deputation of faithful men, clothed with a just discretionary power, and charged with the two-fold service of aiding the conference in its deliberations, and of bringing home complete views of the measures discussed, would be acceptable to the missionaries, and greatly subserve the economy and efficiency of the missionary work through many successive years.

Hence the deputation. The Committee would gladly have availed themselves of the advice or direction of the Board of Managers. But, believing that the appointment was demanded by considerations of the highest importance, they could not incur the responsibility of delaying action, when such delay would place it beyond the power of the Board or the Committee to send any deputation to the conference at Maulmain. That conference will embrace nearly thirty missionaries, and it would be difficult to conceive of the same number of men coming together for objects of greater moment, or needing larger measures of wisdom. They will welcome their brethren of the deputation, with all the warmth of Christian love; but both the deputation and the conference will need unceasing remembrance in prayer to Him who is the source of all wisdom and blessing.

Arrangements have been made whereby the duties of the Foreign Secretary's department will receive attention in his absence, but the fact that he is one of a deputation to so many of the Asiatic missions, will considerably diminish the correspondence of his department while he is gone.

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DEPARTURE OF MISSIONARIES.

The following named missionaries embarked in the ship Edward, at Boston, Sept. 18, for Maulmain:— Rev. Messrs. J. M. Haswell, Charles Hibbard, J. R. Nisbet and Thomas Allen, their wives and Miss Sophia Hubbell. Mr. Haswell returns to his labors in the Peguan department of the Maulmain Burman Mission; Mr. Hibbard is to be stationed at Maulmain in connection with the Karen Mission; Mr. Nisbet at Sandoway, in connection with the Arracan Burmese Mission; Mr. Allen for the present at Tavoy, in connection with the Burmese department of the Tavoy Mission; and Miss Hubbell at Akyab, as an assistant in the Arracan Mission, Kemee department. The public services of designation were held at Providence, Sept. 15, and a devo-

tional service with reference to their departure was held in Rowe street meeting house, Boston, on the evening of the 17th. Religious services were also attended on board the ship on the morning of departure conducted by the Foreign Secretary and Rev. A. P. Mason.

LATE INTELLIGENCE FROM BURMAH.

Just before going to press we received an interesting letter from Mr. Abbott, the length of which excludes it from the present number. Messrs. Abbott and Van Meter arrived at Bassein on July 12, in the steamer Tenasserim from Maulmain. They found many Karens waiting their arrival, from whom the following facts were obtained. Five native preachers (including Myat Kyau, the first Karen ordained to the ministry,) have died since the last meeting of the Association. Within eighteen months, 260 have been added to the churches by baptism, and a large number of conversions are reported from different sections of the country. Many of the Karens have endured extreme oppression. Nearly all their chapels have been demolished, so that not more than five or six are left standing in Burmah. But they were delivered, by the rapid progress of the English arms, from the worst that was threatened against them by their Burman rulers,—wholesale massacre. Still there are districts not yet reached by the influence of English power, where great outrages are committed.

Messrs. Abbott and Van Meter are making temporary arrangements for residing some time at Bassein.

LETTERS FROM MISSIONARIES.

Arracan.

L. Ingalls, June 16, July 24.—C. C. Moore, June 17, July 31.—H. E. Knapp, June 24.

Sandoway.

E. L. Abbott, June 16.—J. S. Beecher, July 10.—H. L. Van Meter, June 14.

Maulmain.

Karen Mission, June 17.—J. Wade, July 11.—E. A. Stevens, June 17, July 17.—J. H. Vinton, June 8, 21, July 23, 19.—W. Moore, June 1, 16.—T. S. Ranney, June 15, July 16.

Rangoon.

Mission, July 20.—E. Kincaid, June 21, July 29. J. Dawson, June 22 (2), July 20.

Tavoy.

C. Bennett, May 7, 31, June 4.—E. B. Cross, May 7.—B. C. Thomas, May 27.

Mergui.

D. L. Brayton, March 16, May 28.

Siam.

Mission, May 20.—S. J. Smith, May 24.—W Ashmore, April 7, 18, 24, May 22.—Mrs. Jones, May 18.—Miss Morse, May 17.

Hongkong.

Mission, June 8.—J. Johnson, June 22, July 22.—W. Dean, June 10, July 15.

Ningpo.

J. Goddard, May 6, July 3.—D. J. Macgowan, May —.

Assam.

Mission, July 14.—N. Brown, June 14.—Mrs. B., June 14.—M. Bronson, j., May 25—June 13, 26—July 5, 4, 12.—A. H. Danforth, June 24.—I. J. Stoddard, July 14 (2.)—O. T. Cutter, June 17, 18.—S. M. Whiting, June 14.—W. Ward, June 23, July 28.

Teloogoos.

L. Jewett, July 1, 6, August 10.

France.

E. Willard, July 26—Aug. 4, 14—16, 17, 21, 27. (2).—T. T. Devan, Sept. 8.

Germany.

G. W. Lehmann, July 30, Oct. 9.

Greece.

R. F. Buel, Aug. 7.—Mrs. B., (?).—A. N. Arnold, Aug. 7, Sept. 15, 17.

Ojibwas.

A. Bingham, Sept. 9.

Shawanoes, &c.

F. Barker, Sept. 21, Oct. 7.—Miss Morse, Sept. 16.

Cherokees.

W. P. Upham, Oct. 1.

DONATIONS.

Received in October, 1852.

Maine.

Saco, A. J. Walker 1; Camden, 2d ch. 3.83; Mrs. E. L. Porter, for "For. Miss.," 2; do., for Indian Miss., 2; East Harrington, ch. 15.50; Wiscasset, John Sylvester 11; Rockland, Fem. For. Miss. Soc. 18.	53.33
Cumberland Asso., J. Chandler tr., Auburn, ch. 5.25; S. Sch. 6.25; Durham, S. W. B. ch. 3.50; Brunswick, Rev. M. Johnson 1; West Bath, Rev. Wm. Smith 2.25; per Rev. N. Butler, agent,	18.25
Saco River Asso., J. B. Gowen tr.: Waterboro', 1st ch. 11.50; Limington, 6; Parsonsfield, 1st ch. 8.50; S. Sch. 1.02; Buxton, ch. 6.75; Alfred, ch. 8.61; Alfred Gore, ch. 4.81; Kennebunk and Lyman, ch. 4.25; per Rev. N. B., Agt.,	51.44
York Asso., W. Gower tr.: Kennebunk, ch. 7.75; Lebanon and No. Berwick, ch. 12; Wells, Fem. For. Miss. Soc. 25.25; Acton, ch. 10.75; Mark C. Heard 1; Milton Mills, ch. 5.50; Charles Swasey 2; G. A. Swasey 25 cts.; S. A. Swasey 25 cts.; No. Berwick,	

two friends 2; per Rev. N. B., agt., 66.75
Kennebeck Asso., J. S. Turner, tr.: Waterville, 1st ch. 52.64; S. Sch. 7.36; Bloomfield, 1st ch. 57.83; Waterville, 2d ch. 11; Norridgewock, ch. 10 90; S. S. children, viz. C. J Bronson 60 cts.; M. B. Powers 20 cts.; J. B. Powers 20 cts.; S. W. Bronson 60 cts.; Coll. at Asso. 13.72; per Rev. N. B., agt. 155.05
Bowdoinham Asso., W. R. Prescott tr.: Leeds, 1st ch. 5.37; Fem. Miss Soc. 8.87; Litchfield, 1st ch. 3; J. Dennis 15; J. Neal 5; Mrs. Neal 1; Hallowell, S. Sch. 12.50; Winthrop, ch. 5; Miss Bertha V. Brown 25 cts.; Fayette, ch. 15; W. Gardiner, S. Sch., "to give the bible to the heathen," 3.75; with other dona.'s to cons. John Friend, Rev. Asa Dalton, Rev. Hosea Pierce and Rev. Walter T. Sargent L. M., per Rev. N. B., Agt., 74.74
Piscataquis Asso., Levi Morrill, tr., 43.75
Penobscot For. Miss. Soc., J. C. White tr.: Dinmont, Dexter Howe 2.50; Hodgdon, ch. 3.25; S. Sch. 1.62; Ann J. Spaulding's S. S. Class 1.07; Houlton, Four Sisters 2.50; Patten, Mrs. Darling 1; Corinth, ch. 3; Fem For. Miss. Soc. 3.97; Young Men's For. Miss. Soc. 5.58; John Hunting 2; Levant, ch. 50 cts.; Bangor, 2d ch., Fem. For. Miss. Soc. 28.25; J. C. W.'s commission on Magazine and Macedonian 15; Bangor, 1st ch., E. Trask's Bible Class 10; Hampden, 1st ch. 50 cts.; Rev. Daniel McMaster 3; Stetson, ch. 50 cts.; Enfield, Juv. For. Miss. Soc. 17.46; Lincoln, ch. 3.25; Rev. John Roundy 1; 105.95 — 569.26

New Hampshire.

New Hampshire Convention, A. J. Prescott tr.: Milford and Newport Asso. in part, per Rev. E. A. Cummings. Agt., 200.00
North Stratford, A friend 7.00 — 207.00

Vermont.

Windham Co. Asso., Jacob Estey tr., 30.35; Jericho, P. Galusha 10; A friend 10; Saxton's River, A lady 1; Poultney, ch., to cons. Lyman S. Clark L. M., 100; Bristol, ch. 2; West Haven, ch. 8; Hardwick, Mrs. Jonathan Ward 1; per Rev. E. A. Cummings, Agt., 162.35
Vermont State Convention, S. L. Armington tr., per Rev. E. A. C., Agent, 151.25
Passumpsic, Levi P. Parks 10; Ludlow, ch., S. L. Armington tr., 50; 60.00 — 373.60

Massachusetts.

Boston, Charles Street Sab. Sch. Miss. Soc., H. L. Chase tr., to cons. Lucius Bolles Marsh, L. M., 100; Winthrop, church, to cons. Nichols Litchfield, L. M., 100; Littleton, ch. 25; Watertown, Josiah Stone, 5; Amesbury, church, 10; Lawrence, 1st ch. Ladies' Miss. Soc., Miss Mary B. F. Brown, tr., 43; West Dedham, ch., Otis Whiting, tr., 20; Fiskedale, S. Sch. Juv. Miss. Soc., Miss Harriet Richardson, sec., to sup. John Phillips in Miss Vinton's sch. at Maulmain, 12; Wilbraham, James Staunton 7.50; Newton Upper Falls, Ladies' Miss. Soc. 10; Miss Eliza Jameson 10; Groton, ch. 9.50; Raynham Miss. Soc., Godfrey Robinson tr., 10.50; Lowell, 1st ch., J. A. Brabrook, tr., (of which 3 is towards sup. of Rev. M. Bronson) to cons. Isaac Osgood and Daniel Hurd, L. M., 200; Chelmsford, Central ch. Burman Sch. Soc. 25; West Medway, Mrs. Mary E. Arnold, for sup. of a Karen child of her name, 25; South Danvers, Rev. F. A. Willard 15; 627.50
Worcester Asso., coll. at Ann. Meeting, 18.05; Mrs. Sibley, 1; Lewis Torrey, 1; Mrs. Waters, 1; A lady, 1; 22.05
Lowell Asso., John A. Buttrick tr.: Billerica, ch., for Assam Orph. Sch., 25; Chelmsford, Central ch. 42; South Groton, ch. 50; Lewis Fiske, 2 50; 70.00
Salem Asso., Michael Shepard, tr.: Salisbury and Amesbury, ch., to cons. James Rowell L. M., 150.38; Gloucester, ch., to cons. Jno. Woodberry, L. M., 100; Georgetown, ch. 9.02; Marblehead, ch. 29 61; Danvers, 1st ch. 70; Beverly, 2d ch. 74.22; S. Sch. 11.28; Haverhill, 2d ch. 1; Beverly, 1st ch. Juv. For. Miss. Soc. 6; West Amesbury, ch. 5.36; Salem, 1st ch., A lady for sup. of scholar in Assam Orph. sch., 25; Mon. Con. colls., 87.87; Mr. Mills' Catechism class 9; colls. in the society, 27 97; 606.71
Berkshire Asso., 221 82; No. Adams, ch. S. Sch., for sup. of Duty S. Tyler in Assam Orph. Sch., 25; Lee, ch., to sup. a child in do., 25; Pittsfield, Azra Talmadge, for sup. Mrs. Brayton, 5; Pittsfield, ch. to sup. 4 children in Assam Orph. Sch., 100; per Rev. E. A. Cummings, Agt. 376.82
Franklin Co. Asso., J. B. Bardwell, tr., 53.70; Shelburne Falls, a friend 5; 58.70 — 1,761.78

Rhode Island.

North Kingston, 1st ch. 5.00

Connecticut.

Lakes Pond, ch. 5; Middletown, ch., avails of the sale of their Meeting House, 30.30; Meriden, S. I. Hart 5; Newtown, ch. 3; Norwalk, ch. 57; to cons. Geo. Marvin L. M., per Rev. E. Savage, agt., 100.30

New York.

Hamilton, ch. S. Sch., to sup. Wm. T. Biddle in Assam Orph. Sch., per E. T. Perkins, sec., 15; Westkill, ch. 8; Sing Sing, Lewis H. Miller and wife 10; Greenport, L. I., ch. 12.53; Utica, a friend of Missions 3; Edwards, Wesley Harmon 25; 73.53
Harmony Association 11.58
Cayuga Asso.: Throopsville, ch. 5; Port Byron, ch. 40.50; Auburn, ch. 16; Cato, ch. 29.50; Sennett, ch. 1; Scipio, ch. 2; Owasco, ch. 19.09; Victory, ch. 2; Skaneateles, ch. 3.60; S. Weed 8; a friend, 75 cts.; per Rev. H. A. Smith, Agt., 127.44
Chenango Asso., C. York tr., 20.43; B. J. Haight 5; Oxford, ch.

25.75; Sherburne, ch. 16.50; Sherburne Village, ch. 2 89; Smyrna, ch. 3; per Rev. H. A. S., Agent, 73.57
Oneida Asso., H. J. O. 1 25; Oneida, ch. 23.62; per Rev. H. A. S., agent, 24.87
Onondaga Asso., H. Edwards tr., 43.42; Horatio Warner 1; Fayetteville, ch. 3.50; per Rev. H. A. S. Agent. 47.92
Oswego Asso.: Oswego, ch. 32; Coll. at Asso. 9.42, with other donas. in N. Y., to cons. Rev. Geo. W. Divoll, Rev. Truman Gregory, and Oscar F. Knapp, L. M., per Rev. H. A. S., agt., 41.42 — 400.33

New Jersey.

Newark, 1st ch. 100; Paterson, W. Rogers 10; Holmdel, ch. 47; Penn's Neck, ch. 31.65; Somerville, P. Mason 2. — 190.65

Pennsylvania.

Abington Asso., D. W. Halsted tr., 26.00
Bridgewater Asso., M. S. Wilson tr., 94.00
Upland, John P. Crozer, to cons. J. Lewis Crozer L. M., 150.00 — 270.00

Ohio.

Cincinnati, 5th St. ch. 23; S. Sch. 27; per C. Trevor tr., 50.00
Miami Asso.: Cincinnati, R. W. Lee 25; Mrs. Lee 25; Ninth St. ch. bal. of coll. 91; Mon. con. 11 34; Muddy Creek, ch. 5; per Rev. J. Stevens, agt., 157.34
Mad River Asso., Henry Jackson 8; Elizabeth Jackson 10; per Rev. J. S., agt. 18.00
Coshocton Asso.: Tomica, ch. 10.65; Jefferson, ch. 5; Mohawk, ch., 5; White Eyes, ch. 2; Warsaw, ch. 1.91; Clark, t.p. ch. 2.44; per Rev. J. S., agent, 27.00
Scioto Asso., Ann. Coll. 4 53; Groveport, ch. 1.58, per Rev. J. S., agt. 6,11
Rev. J. Winter, 64 cts.; Duncan's Falls, ch. 50 cts.; per Rev. J. S., agent. 1.14
Zoar Asso., G. Cyrus Sedwick tr.: Clear Fork, ch. 4; Pine Run, ch., 1; Harmony, ch., 1.72; Newtown, ch. 1.50; Beaver, ch. 2.20; Morristown and Rock Hill Fem. Miss. Soc., 4; 14 42 — 274.01

Indiana.

Elkhart River Asso., Coll. at Middlebury, per Rev. J. D. Cole, agent, 8.09
Northern Indiana Asso., J. Hefuer tr.: Rolling Prairie, ch. 15.20; Door Village, Fem. Soc. 7.18; Laport, ch. 2.75; Coll. at do., 4.59; Kingsbury, church 17.12; Samuel Gregory 1.50; Mr. Grattan 25 cts.; Coll. at Asso., Door Village, 12.16; per Rev. J. D. C., agent, 60.75
Salamonia Association, per Rev. J. Stevens, agent, 5.00
North Eastern Indiana Asso. collection, per Rev. J. D. Cole, agt. 4.32
Logansport, Mrs. Margaret Robinson, per Rev. J. D. C., agent, 1.00 — 79.16

Illinois.

Rock Island Association: Lyndon, ch., per Rev. J. D. Cole, Agent, 4.00
Chicago Asso., H. Morgan tr.: Lake Zurich, ch. 1.21; Plato, ch. 2; Waukegan, ch. 9.50; Miss E. Radcliffe 1; Dundee, ch. 6; Coll. at Asso. 7 20; per Rev. J. D. C. Agt., 26.91
Fox River Asso.: Oswego, ch. 1.45; Plainfield, ch. 2; Long Grove, ch 5.33; Coll. at Asso. 18; per Rev. J. D. C. Agent, 26.78
Rock River Asso.: Byron, ch. 1; Coral, ch. 4.32; Hartford, ch. 2; Ohio, ch. 1.46; Pickatonic, ch. 5.85; Union, ch. 2.33; Coll. at Asso. 26.04; per Rev. J. D. C., Agent, 43.00
Illinois River Asso., Brimfield ch. 3.20; Lamarsh, ch. 3.75; Lafayette, ch. 2.50; Tremont, ch. 5; Pekin, ch. 4.30; Canton, ch. 25 cts.; Coll. at Asso. 11; per Rev. J. D. C., Agent 30.00
Greenup, E. H. Starkweather, per Rev. J. D. C. Agent 15.00 — 145.69

Michigan.

Lenawee Asso. collection, per Rev. J. D. Cole, Agent 8.00
Hillsdale Asso. Coll., per Rev. J. D. C., Agent 5.54
St. Joseph River Asso.: Edwardsburg, ch. mon. con. 26.23; Coll. at Asso. 12.70; per Rev. J. D. C., Agent 38.93
Kalamazoo Asso.: Schoolcraft, ch. 50 cts.; A brother 20 cts.: Coll. at Asso. in Yorkville 6.02; per Rev. J. D. C., Agent 6.72
Pontiac, ch., Ladies' Miss. Soc., E. C. Manning tr., to sup. Lucy Cornelius in Mrs. Brown's Sch. 25.00 — 84.19

Wisconsin.

Walworth Asso.: Beloit, ch. 7; S. Sch. 3; per Rev. J. D. Cole, Agent 10.00
Racine Asso., Mr. Quarles tr., Coll. at Asso. 4.02; Mt. Pleasant, Rev. T. L. Pillsbury 1; per Rev. J. D. C., Agent 5.02 — 15.02

$4,475.99

Legacies.

Skowhegan, Me., Miss Polly Malbon, by Abel Morrell, Exec. 25.00
Brentwood, N. H., James R. Sinclair, by Jona. M. Sinclair Ex., and to cons. him L. M., 100.00 — 125.00

$4,600.99

Total from April 1st to October 31st, $27,868.26.

The Treasurer also acknowledges the receipt of Deeds of 283 acres of Land in Essex and Franklin Counties, N. Y., from Miss Phebe Arnold of Jay, N. Y.

Boxes of Clothing, &c.

Portland, Me., Ladies of Free St. congregation 1 box clothing, &c., for Rev. S. M. Whiting, $50.00
South Gardner, Ms., Young People's Miss. Soc., 1 box clothing, for Rev. J. G. Pratt, 12.00
Stonington, Ct., Stoningtonboro' ch., 1 box clothing, &c., for Rev. J. H. Vinton, 79.00
Albany, N. Y., Mrs. H. Knowlton, 1 box clothing for T. S. Ranney, 10.00
Catskill, N. Y., Young Ladies' Sewing Circle, Bed Quilt for Ojibwa Mission,
Springfield, N. Y., Female Seminary and others, 1 box clothing &c., for Rev. M. Bronson, 50.68
Philadelphia, Pa., David Jayne, M. D., 2 boxes medicines for Rev. M. Bronson, 131.00

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